

ring the past year, 1116 patients have been received. This institution is dependent on annual contributions, which do not exceed £2,506.

King's College Hospital was instituted in 1839, and has an income of £4,000, from annual contributions, with which it maintains 120 beds, and has ministered to the relief of no less than 1253 patients in its wards during the past year, and supplied medicine and attendance to 19,383 at their own homes.

University College Hospital was founded in 1833, and has 120 beds, into which during the past year, it has received 1634 patients, and relieved 18,000 cases at their own dwellings. It has an annual income of £5,000 chiefly from present contributions.

Marylebone and Paddington Hospital has been opened during the present year with 150 beds. The amount contributed to the present time is only sufficient to cover the cost of the building, which has been £30,000.

It is worthy of observation that these institutions have all been originated by private charity, and endowed, or supported by private benevolence, with, it is believed, one only exception. Nor was it the charity of a distant age. The stream has varied in its fullness but has never ceased to flow; furnishing, at the present time, permanent provision for the support in its Hospitals of no less than 3,192 beds, appropriated to the poor sick, while the annual average of poor patients received does not fall short of 30,000.

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### CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, DECEMBER 26, 1851.

#### SOVEREIGNTY IN ACCORDANCE WITH REASON.

The greatest objection which many have against the doctrine of divine sovereignty arises from a conception on their part, that sovereignty implies an arbitrary exercise of power, and a capricious distribution of the divine favors. They seem either incapable of discerning another reason for the bestowment of pardon and eternal life than works, or especially unwilling that God should make his own glory a reason to controul or direct his actions.

We have only however to admit as revealed in Scripture and as demonstrated to the conscience often by the Spirit, the entire unworthiness of guilty men to receive any favor from God, and as deserving without exception his displeasure,—sold under sin, and in bondage to Satan—and we see the reasonableness of rejecting them, and leaving them to reap the consequences of their own cherished sins. To look then for a reason for saving where there is only a reason for condemning, a reason for recompensing, where there is only a reason for punishing, would be a vain scrutiny; and it would seem as if a person must necessarily first reject the idea of a just condemnation of a sinner before he could think of finding a reason in the sinner why he should be saved.

Where then shall we look for the reason, if not to be found in the subject requiring pardon and in the miserable creature under condemnation? Must we now of necessity infer that there can be no reason, and that the distribution of favor to the guilty must be altogether arbitrary? Will this consist at all with the acknowledged perfections of the Deity? Will He who is himself the highest Reason, the source of all human reason, of whose throne Justice and Judgment are the foundation and support, lay aside reason in this, which is to be the most conspicuous act, humanly speaking, of his whole administration over men—which is to challenge the admiration of all the intelligence in heaven, to be the theme of the new song which the redeemed shall sing forever, and which of itself is to stop the mouth of every guilty and lost soul? Surely not! There is no reason then in man, no reason in any man for saving, but sufficient reason in every man for condemning, and yet there must be, to accord with the acknowledged perfections of the Deity, a reason found somewhere, if men are saved. Creature merit or Creature interposition, we know, cannot

avail in any emergency of this kind. Angels as well as men, each and all, owe their all on their own account to the great Sovereign and Benefactor, and guilty man is shut up to the reasons laying in the bosom of Deity himself. If it pleases Him to subserve his own purposes in saving the guilty He can do it.

That his power may be known, he may choose to take the prey from the mighty, and deliver the lawful captive. To display the riches of his grace He may, harmonising the exercise of his mercy with the demands of justice and truth, plan to make sinners willing in the day of his power, and thus pluck them as brands from the burning. That the exhibition of his matchless perfections to the contemplation of the intelligent universe, thus commanding a rational admiration and homage and an unwavering confidence and love in countless throngs who are to exist as his subjects for ever and ever is a reason, a grand reason, a sufficient reason, none can doubt. This is the reason proposed; thus is good brought out of evil and made to triumph over it, and God is honored in saving. The arrangements of the plan are such that neither justice nor truth suffer; on the other hand they are most highly exalted and satisfactorily vindicated.

This reason for the exercise of the Divine mercy and compassion now give us an argument which may be offered by every penitent sinner, and by every backslider Christian who seeks a restoration to his first love, and to the Divine favor, and no higher reason or better argument can be employed, or more effectual plea can be offered or made than simply, *For thine own sake, O Lord, hear and save us.*

Brother Tabor's friends in this Province will be glad to see the following extract from a business letter which we have received from him the past week:—

"In my Church I have enjoyed many happy seasons. The number of communicants were on my coming here but 24, including myself and my companion. We have added 6 by letter, and by baptism 21, making in all 51. During the past month I have baptized 6, and expect to baptize the next Sabbath (14th)."

BAPTIST SEMINARY AT FREDERICTON.—We see the Fredericton papers speak very favorably of the recent examination of the classes at the Seminary, and of the efficiency and skill of Brother Spurden, its excellent principal.

We hope the next term will open with a good number of students, especially of our young men from the various sections of the Province.

KOSSUTH.—The excitement in New York is quite as great as it was in England when this illustrious exile was there.

That he will be aided substantially there is not the least doubt, indeed the fetes already are turned to the raising of a Fund to be placed at his disposal for his country's cause. The enthusiasm created by his presence and addresses is truly astonishing, and reveals plainly the extraordinary character of the man. That he has great abilities will not be doubted by those who have observed his bearing and read his speeches in England, to say nothing of their exhibition during the struggle with Austria. A sentiment crept into our paper last week, in a selection from the *Troy Whig*, which we did not notice till too late, in which he is spoken of as having attempted that to which he was not adapted by nature or education, and in which, as for such reasons, he failed. We have no such thought or belief. The unanimous voice of his countrymen, before, and through, and since the severe ordeal, has been in favor of Kossuth; and the disinterested zeal with which he is now devoting himself to his country's good, instead of seeking his own, is in perfect agreement with all his past nobleness of character and greatness of mind.

The great Italian patriot Mazzini is doing more silently in London what Kossuth is doing in the States in regard to funds, and is having communication and correspondence with able and confidential agents throughout Europe. One of these has recently fallen into the hands of the watchful Austrians, but agents, men and money, and abundance of popular sympathy in England and in the States will be at their command for the establishment of a respectable government and a suitable defence when the fitting moment comes. The intelligence from France furnished in another

column will by no means tend to lessen the sympathy for Kossuth and his cause.

Mr. Kellogg writes from England, Oct. 30th, that there are now 33 Divisions of the Sons of Temperance in Liverpool and Manchester, and about 1400 members. It will be remembered that Brothers Bill and Francis, during their deputation to England, two years ago, organized the first Division in Liverpool. Mr. Kellogg commends highly to all strangers visiting Liverpool, Brown's Temperance Hotel, Clayton Square.

THE TEMPERANCE TELEGRAPH.—We read with surprise the intention announced by the Publisher of that paper a week since to discontinue. We are glad to learn since that the friends of Temperance have rallied, and we presume the Publisher will feel justified in continuing.

We hear that but one to four or less of the members of the Grand Division were subscribers, and that the printing for the Grand Division has not been given to the Telegraph. With such decidedly cool friendship of course no Temperance paper can be sustained in the Province. To let the only organ of Temperance, strictly speaking, in New Brunswick fail for want of support when the praise of the Temperance friends in the Province has been so loudly and widely proclaimed for the past year, would be a shame indeed; and, of all others, the members of the Grand Division should be liberal supporters both in subscription and Job-work, which would be quite a support of office expenses.

LETTERS RECEIVED.—Rev. J. V. Tabor, with remittance; Mr. I. Wallace, do.; Mr. George Milligan, do.; Mr. Chas. McCready, do.; Rev. D. Crandal, do.; Mr. John S. Trites, do.

Mr. Jas. White; Rev. John Cleaveland; Rev. D. Crandal.

#### Correspondence.

[FOR THE CHRISTIAN VISITOR.]

#### DOMESTIC MISSIONS.—No. VI.

It must readily be perceived that the adoption of some specific plan, by which a given sum could annually be collected from every Baptist Church in these Provinces for the purpose of advancing Domestic Missions, would afford those Brethren who feel particularly interested in this cause, an opportunity of performing a part, at least, of their desires in relation to this important enterprise. And in addition to this another object would in part be effected thereby—than which nothing is more to be desired among the Churches at the present day.—We refer to a system of giving. Order is vividly and indelibly written upon all the works of the great God, from the whirling of numberless worlds in the infinite space, to the formation of the most insignificant insect that has ever been discerned by the piercing eye of the microscope. And it is no less vividly stamped upon all the spiritual operations of his hands. And although the humble child of God, clothed as he is in the present state, with weakness and imperfection, when compared with his future greatness, may not be able fully to perceive and comprehend this unending regularity in the mysterious developments by the King of Zion in connection with his Church. Yet we doubt not, but at the consummation of all things, he will be permitted to gaze with unclouded eyes upon all past time, and behold its events, like one unbroken chain, accomplishing, as if imperceptibly, the grand designs of the wonder working God. We likewise behold an exhibition of this perfect systematic procedure on the part of the Divine Ruler in all the religious rites which he has imposed upon man in all ages. What awful threatenings, for instance, were denounced in thunderings and lightnings in the giving of the Law upon Sinai against that man who would dare to neglect willingly the performance of any of those duties which were then enforced in God's appointed way—and with what deep and awful anxiety did the consecrated Priest engage in those divine requirements, lest some portion of the Heavenly mandate should be neglected; and one, while reading that law, cannot but observe with profound astonishment both the regularity of those means, and the obligations under which the people were placed to attend to them, by which all charitable purposes were sustained. Now, if the worshippers of that dispensation, which was only the shadow of a brighter and more glorious day, were under such binding

obligations to consecrate a portion of their substance to objects of benevolence, how much more so are we who are permitted to gaze upon the glory of the day itself. That dispensation with all its profound and solemn rites, was only instituted for one comparatively insignificant nation; and in fact the endless variety of observances by which it was distinguished, rendered its promulgation in all lands utterly impossible. Ours was instituted for all "nations, people and tongues," and by the fewness and simplicity of its requirements is perfectly adapted to that end. That dispensation was destined to flourish but for a moment, and then like the morning cloud to pass away before the brilliant rays of the rising sun of Righteousness. Ours is destined to roll on far down the stream of all time, until it shall empty the effects of its operation into the boundless ocean of Eternity.

The objects of benevolence under that dispensation were situated within the limited bounds of the dwellings of Israel. Those of ours are found in every clime under Heaven. If under that dispensation the nature of the offering was specified, and the time of its consecration appointed, the same is the case under this. Hence, said Paul, "upon the first day of the week let every one of you lay by him in store as God hath prospered him, &c." And let no Church conclude that they are excusable on the ground that Christ himself, who is the king of Zion, has given no specific command in relation to this matter; for were the whole book of God perfectly silent upon this subject, yet, if we are fully convinced, (as we must be,) that without the gospel our fellow creatures are, and must be, forever miserable, and that by it they are rendered happy both for time and eternity; and if we are convinced, (which cannot be otherwise,) that their reception of it depends in a great measure upon our liberality. Such are our moral obligations, that to withhold it under these circumstances involves us in the deepest guilt. And again, if we are convinced that our duty in this respect can be best fulfilled by the adoption of some system of giving, we are yet involved in guilt in as much as we have not, as a general thing, adopted it. And when we scan for one moment the state of things in connection with the cause of God, both in New Brunswick and Nova Scotia, we must be fully convinced that a system of giving is exceedingly desirable. Why are our educational wants so much neglected? Why is so large a portion of our provinces yet under the dark dominion of the prince of death? Why have we not long ago responded to the entreating cry of the French population who are uneducated in the way of righteousness? Why is so large a number of our ministers, whose hands should be constantly employed in breaking the bread of life to poor perishing sinners, almost continually engaged; and that necessarily in serving their own table? Why have we not done more towards scattering that thick darkness which has so long prevented the poor heathen from experiencing the benign rays of the sun of righteousness? Can we respond to these questions by saying, that the being whose beneficent hand supplies the wants of every living creature, has sealed up his store house of mercy—has withheld the former and latter rain, and thereby suffered famine to march through our land, and poverty to enter our dwellings, so that we are now forced to gaze with eyes streaming with pity upon those objects of benevolence, yet destitute of all means of relief. Oh, no, the providential goodness of our common Father, has most assuredly prevented our having any excuse of this nature. Why then are these things so? It is because Christians in general have never felt it binding upon them to consecrate a portion of their substance annually to the cause of the great Redeemer. Oh, for the dawn of that day, when all who love our Lord Jesus Christ, will support the various demands in connection with the cause of God, not merely when excited by the affectionate appeals of some eloquent orator, but uniformly with a principle as fixed in its nature as the blessing that flow from the cause itself. E.

[FOR THE CHRISTIAN VISITOR.]

Gondola Point, Dec. 15, 1851.

DEAR BROTHER VERY,—The Church in this place has for some time past been in a low scattered state, but the Lord has been pleased to send us a time of refreshing from his presence, in which backsliders have been reclaimed, and some souls born into the kingdom of Christ. Brother James C. Hurd, a